



1963

An Analysis of the Reaction of American Newspapers and Secular and Religious Periodicals to the Encyclical, Mater et Magistra of Pope John Xxiii.

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Recommended Citation

Hochanadel, Max D., "An Analysis of the Reaction of American Newspapers and Secular and Religious Periodicals to the Encyclical, Mater et Magistra of Pope John Xxiii." (1963). *Master's Theses*. Paper 1815.
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AN ANALYSIS OF THE REACTION OF
AMERICAN NEWSPAPERS AND SECULAR AND RELIGIOUS PERIODICALS
TO THE ENCYCLICAL, MATER ET MAGISTRA
OF POPE JOHN XXIII

by

Max D. Hochanadel

A Thesis Submitted to the Faculty of the Institute of
Social and Industrial Relations of Loyola University
In Partial Fulfillment of the Requirements
For the Degree of Master of Social
and Industrial Relations

January

1963

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CHAPTER I

INTRODUCTION

Pope John XXIII, in the third year of his Pontificate, issued the social encyclical Mater et Magistra. Dated May 15, 1961, the 70th anniversary of Leo XIII's Rerum Novarum and the 30th anniversary of Pius XI's Quadragesimo Anno, Pope John's encyclical was finally released to the public on July 14, 1961, the intervening time being devoted to translations.

As with some other great encyclicals, the name Mater et Magistra (Mother and Teacher), reveals a great deal of its content. Pope John himself said he had been reading a number of works by earlier Popes for an idea of a title of his encyclical and in the writings of Innocent III, came upon a description of the Church as Mother and Teacher.

It was with these words the Pope chose to begin his encyclical, aptly expressing the maternal concern of the Church for modern society and her role in the world.

STATEMENT OF THE PURPOSE OF THE THESIS

The purpose of this thesis is, to analyze the treatment of Mater et Magistra by our nations largest newspapers and the leading secular and religious periodicals, in an attempt to determine the nature of their reaction and

extent of their coverage. No attempt will be made to compare or assess the anticipated coverage of the press.

HISTORICAL BACKGROUND

Mater et Magistra is the third of a great trilogy of social encyclicals with Leo XIII in 1891 writing the first of the famous three, Rerum Novarum. The social question of his day was considered to have been the unsatisfactory conditions of the working class. Strong intellectual and moral leadership for the solution of the problems of those who labor, was given by this encyclical.

Pope Pius XI, writing in 1931, forty years after Rerum Novarum, and naming his encyclical accordingly in commemoration of this first great papal social document, Quadragesimo Anno, (On the Fortieth Year) dealt with problems concomitant to the contemporary great depression, and indicated norms for reconstruction of the social order along more humane lines.

Finally, Pope John XXIII writing in 1961, voices his concern for the social question of modern civilization, which has taken on a much wider range. He has lifted the discussion of the social problem above the plane of employer-employee relations to embrace all major sectors of economic life and social progress in the world.

Mater et Magistra in the official Latin text, has no headings or sub-headings except Roman numerals for parts I-IV, with extra space between paragraphs indicating major sub-divisions. The four parts are:

I. Teachings of the Encyclical Rerum Novarum and Timely Doctrinal Developments during the Pontificates of Pius XI

and Pius XII.

II. Explanation and Development of the Teachings of Rerum Novarum.

III. New Aspects of the Social Question.

IV. Reconstruction of Social Relationships in Truth, Justice and Love.

METHOD USED

The method used in this thesis is to summarize briefly what each paper or periodical said about Mater et Magistra and categorize its treatment or reaction according to nature of reaction and coverage.

The following categories of comment on Mater et Magistra have been elaborated and used, based on these three criteria; 1.) Length of total coverage 2.) Extent of commenting 3.) Nature of commenting.

NATURE OF REACTION

1. Favorable, i.e., containing a completely favorable reaction.

2. Somewhat favorable, i.e., containing both neutral and favorable reaction.

3. No reaction, i.e., merely reporting without comment, e.g., "The Pope issued an encyclical today; here is what it said...".

4. Somewhat unfavorable, i.e., containing both neutral and unfavorable reaction.

5. Unfavorable, i.e., containing a completely unfavorable reaction.

COVERAGE

1. Comprehensive, i.e., containing the whole encyclical or a major part and/ or featured in a major article.
2. More than adequate, i.e., the product of some evident extra thought or work, over and above the mention and discussion of the four parts.
3. Adequate, i.e., containing at least an outline and discussion of the four major parts.
4. Less than adequate, i.e., containing less than an outline and discussion of the four major parts.
5. Negligible, i.e., sketchy, extremely brief, or no coverage at all.

An appendix will be inserted, consisting of a copy of the encyclical to which references will be made, pointing out the paragraphs discussed or commented on by the newspapers and periodicals. This is done to inform the reader of the position of the Pope and the relative amount of space he devotes to the problem or point under discussion.

SOURCES USED

The sources for analysis, used by the author, represent an attempt to examine material, which collectively taken, helps to form the American reaction or opinion on important events.

Newspapers were chosen for their paramount influence on the opinions of the average American, normally too busy to read anything else.

Leading¹ secular periodicals were chosen for their position of being often times the only other printed matter read by some, besides the newspapers.

The leading religious periodicals were chosen for their influence on the class of people who desire their churches' viewpoint on important matters, as also for their frequent influence on those religious leaders, ministers, priests, or rabbis who in turn, influence others.

1. This term will be explained subsequently in relation to the respective categories of periodicals examined, both religious and secular.

CHAPTER II

NEWSPAPER REACTION TO MATER ET MAGISTRA

METHOD OF CHOICE

The nations' eight largest newspapers in daily circulation were chosen for analysis in this chapter. Their circulation as of March, 1961 was as follows:

<u>New York News</u>	1,980,000
<u>Chicago Daily Tribune</u>	864,000
<u>New York Times</u>	840,000
<u>Detroit News</u>	723,000
<u>Philadelphia Inquirer</u>	605,000
<u>Los Angeles Times</u>	548,000
<u>Washington Post</u>	412,000
<u>St. Louis Post Dispatch</u>	406,000

The aggregate total circulation at that time was over six and one half million. The method of choice was simple inasmuch as it consisted of just picking the eight largest newspapers in the entire nation.

The Christian Science Monitor, which as the Encyclopaedia Britannica says "has become established as an excellent newspaper in the estimation of many people who are entirely indiffert toward the religion which it promotes",³ was also chosen for examination, even though there are many

2. Audit Bureau of Circulation: Publishers statements for the six month period ending March 31, 1961.

3. "Christian Science", Encyclopaedia Britannica, 28th Ed., Vol. VI

other papers with wider circulation. The fact that it is published by a religious organization, does not make it, for our use, a religious paper, such as the Catholic publication, Our Sunday Visitor.

ANALYSIS OF EACH PAPER

New York Daily News

The initial reaction of this paper to Mater et Magistra was published in three parts.

On July 15, 1961, the day after the text of the encyclical was released in Rome, the Daily News carried two sentences about it under the heading, "MATER ET MAGISTRA".

Pope John XXIII's first encyclical, "Mater et Magistra", issued yesterday and updating Leo XIII's "Rerum Novarum" of 70 years ago, is a long, meaty and momentous document. Rather than venture a hasty, halfbaked opinion on it, we plan to give it careful study and print a considered editorial on "Mater et Magistra" some day next week.⁴

On Wednesday, July 19, 1961, "MATER ET MAGISTRA - I" appeared. After again mentioning twice that Mater et Magistra is John XXIII's first encyclical, it states that Mater et Magistra is the expression of the opinion of one of the worlds best informed men, who feels that Communism is a poisonous materialistic philosophy.⁵

The Pope's words on the universal mandate on giving aid to underdeveloped nations are pointed out in the editorial⁶ as well as his warning not to impose political ideas on

4. New York Daily News, July 15, 1961, p. 5.

5. Appendix A, 213-217.

6. Ibid, 157.

those receiving aid.⁷

The editorial continues, very briefly summarizing in a sentence or two, the words of Pope John on labor unions and the right to own private property,⁸ and also on socialization.⁹ The editorial concludes, saying the next days editorial will deal with Mater et Magistra in reference to the United States.¹⁰

The following day, July 20, 1961, "MATER ET MAGISTRA -II" appeared saying that the United States has applied and in some cases, over applied, the ideas of the Pope; specifically that for a country to be enterprising and productive, its people should be free from political interference.¹¹

Again, very briefly, the words of the Pope are applied to American farmers and their problems as well as American aid to underdeveloped nations. The editorial concludes that our great danger here in the United States is overdoing some of the things suggested by the Pope.¹²

The nature of the reaction is, in the estimation of the author, somewhat favorable as it is called a "meaty and momentous document"; the opinion "of one of the present day world's best informed men".

The coverage is adequate as the Paper calls the attention of its readers to some of the most important points of the Encyclical.

7. Ibid, 171-174.

8. Ibid, 91-92 & 109-112.

9. Ibid, 59-67.

10. New York Daily News, July 19, 1961, p 5.

11. Appendix A, 53-55.

12. New York Daily News, July 20, 1961, p 5.

Chicago Daily Tribune

The reaction of this paper came on July 15, 1961, with a heading on page 1, "KEEP POLITICS OUT OF AID, POPE PLEADS", and the sub-heading, "Warns Against Colonialism".¹³ The article begins with a repetition of the headline and a quotation from the encyclical concerning aid to be given to nations in the developing stage.

Under the sub-heading "Covers Social Problems", the article gives the origin, name, and date of the encyclical and also mentions that this is the sixth for Pope John. It continues, that it ranges over the broad spectrum of the world's 20th century social problems reaffirming the Church's attitude on them.

Under the next sub-heading, "OK's Private Property", the article mentions that the Pope reaffirmed the Roman Catholic stand on private property.¹⁴ The article continues on in this fashion with the headings, "Peace Made Impossible", "Just Share for Wealthy" and "Should Share in Firms". Each of these short sections of the article are alike inasmuch as the heading is repeated and followed by a quotation of the encyclical related to the point being made.

The article concludes; "The Ruler of the Roman Catholic Church Outlined These Demands of the Common Good: To provide employment to the greatest number of workers; To take care lest privileged classes arise, even among the workers; To maintain an equal balance between wages and prices and make goods and services accessible to the greatest number of citizens."¹⁵

13. Chicago Daily Tribune, July 15, 1961, pp. 1-2.

14. Appendix A, 109-115.

15. Ibid, 79.

Besides this article, there is a small item in the Editors Digest of the Days News - International, pointing out the issuance of Mater et Magistra, as being the longest encyclical of the Church - 25,000 words.

Another brief filler, "Latin Comes Alive in New Encyclical", lists five new latin words necessitated by terms of modern science and technology.

There was no reaction by this paper. The feature article does no more than report what the Pope said, at times paraphrasing or quoting verbatim.

The coverage is less than adequate. Nowhere is the complete title or the four major sections mentioned. Socialization is just briefly alluded to; "Pope John said socialization will help in 'the expression and development of truly personal characteristics if it confines its activities within the limits of the moral order'."¹⁶ This paper errs also in the number of encyclicals the Pope issued, calling this the sixth for Pope John, whereas it is only the fifth.

New York Times

The New York Times is the only paper to publish the entire text of the encyclical.¹⁷ Besides the complete text, it carried a feature story, with the largest heading on the first page continuing on page 8 and a filler on page 5, "Highlights of Encyclical" mentioning the "major" points of Pope John's encyclical. These were: World Aid, Economics, Farming, Battle of Ideologies, Science, Taxation, and Birth Control. After each of these headings, there follows a

16. Ibid, 59-67.

17. New York Times, July 15, 1961, pp. 1,5,6,7,8.

sentence or two exploring the Pope's stand and the part of the encyclical in which more on the subject could be found.

Also on the same page were two other fillers, "Latin Phrases for Modern Uses" with a few examples, and "Footnotes to Encyclical", listing references in the encyclical to the bible and religious authorities.

On page six, another filler appeared, "Encyclical to be Known as Mater et Magistra", which explained how an encyclical is named and its definition. Found here is this brief statement about the authority of an encyclical; "In Roman Catholic Doctrine, Papal infallibility does not normally apply to encyclicals. Even though doctrine admits that a Pope may err in an encyclical, the faithful are bound to respect such Pontifical messages."

On page seven, a larger article can be found headed "ENCYCLICALS GO BACK TO ST. PETER", sub-headed by "His Epistle Opened Church's Policy of Written Guidance" and also by "New Social Message is Third by Popes in 70 Years".

Much information is found here concerning encyclicals in general. The various types of apostolic letters are listed and explained; Encyclical, Bull, Brief, Rescript, Constitution, Decree, and Motu Proprio. The derivation of the word "encyclical" also is pointed out.

The article also mentions that Mater et Magistra is part of what Catholics regard as an unbroken link with the first epistle of Saint Peter in Roman times.

A filler on the same page entitled, "Encyclical Held a Guide, But it is not Binding" points out that the Pope was speaking exprofesso and not ex cathedra and concludes that "Today's Encyclical was a Papal work of major importance, nonetheless it carried the full authority of the Church".

On page eight a filler, "Pope, of Peasant Stock Has Word for Farmers", has a quotation from the encyclical about farmers; society must see to it "that the tillers of the soil may not be possessed of an inferiority complex". A brief amplification on these words follow.¹⁸

The final filler entitled "Message Recodifies Church's Teachings", mentions that Roman Catholic sociologists said that Mater et Magistra was a "recodification of Church teachings on social and economic questions, rather than an enunciation of new concepts". The filler also mentions names of some Cardinals and Bishops who helped in the preparation of Mater et Magistra and mentions that lay experts were consulted on specific points.

The main article treating the encyclical is headed on the front page by "POPE'S ENCYCLICAL URGES RICH NATIONS TO AID POOR: DEPLORES FEAR IN WORLD" and further headed by "Hails Labors' Gain" and "Welfare State Given His Backing; Birth Control Assailed".

This article mentions a few points of the encyclical buttressed by quotations, under the heading "Nuclear Threat Seen!". The article points out the warning of the Pope that the gigantic forces placed at the disposal of technology could be used for both constructive and destructive purposes.¹⁹

It continues, " a search for social justice and a condemnation of materialism were the underlying themes of the long awaited Papal Letter to the Roman Catholic hierarchy and laity throughout the world". Under the sub-heading, "Main Points Listed", are found:

18. Appendix A, p. 125.

19. Ibid, 210.

1. A stern restatement of the Roman Catholic condemnation of birth control.
2. A plea to allow workers to have a greater voice in industry at all levels.
3. Strong statements upholding private property and private initiative as safeguards against political tyranny.
4. The acceptance of the advantages of socialization and state welfare programs, provided that negative aspects are removed.
5. A detailed discussion of the world agricultural crises.

The article continues to mention points made by the Pope in Mater et Magistra under such headings as, "Spiritual Elements Stressed", "Low Wages Deplored", and "Overpopulation Can Be a Problem". Under the last heading the article says, "In his renewed condemnation of birth control, Pope John referred to 'the all wise laws of God: laws inviolable and immutable, that are to be recognized and observed'". The Pope conceded, the article continues, that in certain areas "really serious problems and difficulties might arise. He suggested that nature had inexhaustible resources which human genius could harness and distribute evenly".²⁰

The article closes with these words of the encyclical; "The Roman Catholic Church today is confronted with the immense task of giving a human and Christian note to modern civilization".

The following day, July 16, 1961, another short article appeared in the New York Times with the heading "POPE SAYS MESSAGE FILLS TODAY'S NEED".²¹ It tells how Pope John

20. Ibid, 185-199.

21. New York Times, July 16, 1961, pp. 1 & 11.

"in his characteristically simple way" commented on the encyclical to pilgrims and tourists, saying that the law of the Lord was incorruptible, that it had to be re-explained and applied to changing conditions. The article further points out the remarks of the Pope to the effect that the publication of the encyclical was delayed by being translated into various languages.

There was no reaction or comment by this newspaper. It merely reported what the Pope said with no attempt to pass judgment on it at all.

However, the coverage was comprehensive, with the publication of the entire text of the encyclical and a total of eight other articles supplementing its treatment. In effect, there was offered here, a short course on the meaning and making of an encyclical and other papal documents. Important aspects of the encyclical were isolated and given extra treatment, e.g., the population problem. From the viewpoint of reporting, the treatment by the New York Times was about as comprehensive as Catholics could hope for.

Detroit News

On July 14, 1961, the same day the text of Mater et Magistra was released in Rome, the Detroit News carried two articles about it. The first of these was introduced with the largest heading on the first page, "POPE URGES LIMIT ON INDUSTRY PROFIT". It was sub-headed by "Encyclical Asks Pay of Dignity" and by "Calls on Nations to Assist Others Less Developed".²²

22. Detroit News, July 14, 1961, pp. 1,5,12.

After preliminary remarks about the origin of Mater et Magistra, the opening words of the encyclical were quoted, followed by a listing and brief explanation of each of the four points.

On the forth point, in a more lengthy treatment under the heading "Impulse Exists", the article says "In a clear reference to communism, though he did not mention it by name, the Pope said there exists an imperishable religious impulse 'which constantly expressed itself everywhere even though trampled down by violence or skillfully smothered'." The article continues under the heading "Refers to Reds"; "Again, in an even clearer reference to communism and the Church under it, which the late Pius XII described as the 'Church of Silence', Pope John said, 'It is true that the persecution of so many of our dearly beloved brothers and sons which has been raging for decades in many countries, even those of an ancient Christian civilization, makes even clearer to us the dignified superiority of the persecuted and the refined barbarity of the persecutors.'" ²³

The article goes on to point out what the Pope had to say on some of the topics covered. These were:

1. The Role of the State in the Economic Field
2. Socialization
3. Underdeveloped Countries
4. Private Initiative
5. World Population

On the last page of the paper, under a large heading, "POPES MESSAGE IN BRIEF" with the sub-heading, "Backs Socialization if it Guarantees Human Rights", are contained

excerpts from the encyclical with these section headings: Chance to Improve, Guarantee Rights, Economy Falters, Tendency to Join, Restricts Individual, Work for Common Good, Condemned to Poverty, Specialization Beyond Justice, Let Justice Set Pay, Urges Stock Buying, Aid to Poor Nations, Cooperate to Serve, Backs Free Enterprise, State has Rights Too, and Prevent Power Grabbing.

Direct quotations dealing with each of these topics are found here. Besides the main article and page of excerpts, there was also a feature article on page 1 and continued on page 6 by Harold Schachern, Detroit News Religion Writer, entitled "Papal Views Affect Lives of Millions".²⁴

This article begins by saying that Pope John XXIII's encyclical letter forwarded to the Christian world today, may be a document which will affect the lives of millions of men who do not look upon him as a spiritual father. Many men have not had the opportunity or have neglected to read previous major encyclicals, while others may have rejected them in whole or in part, but their dramatic effect on social thinking has benefited whole masses of men.

The gist of this article is that as in the past with Rerum Novarum and Quadragesimo Anno, this new encyclical will, with its dramatic effect on social thinking, benefit all men. The article continues, stating that "With Pope John's letter the sequence, began by Leo XIII and continued by Pius XI, takes on broader dimensions, insisting now that guarantees to industrial workers be extended to farmers as

24. Detroit News, July 14, 1961, pp. 1,5,12.

well.²⁵ It also demanded that the same sort of peaceful and just employer-employee relations called for in 1891 be extended now to the interrelationship between the rich and poor nations."

Elsewhere in the article, this observation is made, "Only history will reveal the full impact of this latest papal document, but if the experience of similar epistles on social doctrine is repeated, Protestant, Jew and Catholic alike will find vindication or censure in the Pontiff's words."

The article concludes in the same vein that, to divide the passing elements of Mater et Magistra from the stable substance, is deserving of the best efforts of the theologian's mind and is not a matter for cursory examination.

The nature of the reaction of this paper was favorable. One article reported what the encyclical said; the other, by Mr. Schachern, strongly implies that this new encyclical will affect the world and its problems beneficially as did Rerum Novarum and Quadragesimo Anno.

The coverage was comprehensive inasmuch as a large part of the encyclical was printed separately and labeled as such.

Besides, there was the fine article by a full time Religion Writer for this paper, which showed considerable work and thought, and gave the proper perspective for the other article on Mater et Magistra.

Philadelphia Inquirer

Reaction of this paper came on July 15, 1961, in an

25. Appendix A, 135-136.

article on page 1 entitled, "POPE URGES RICH NATIONS TO HELP POOR" and sub-headed, "Economic Justice is Emphasized in Huge Encyclical".²⁶

This article begins by rewording the heading and quoting the Pope's words to the effect that probably the most difficult problem of our time is the relationship between communities that are economically advanced and those in the process of development.²⁷

Under the heading "Massive Encyclical", the article says that the Pope, in a wide ranging encyclical, called it indispensable that technical and financial aid be given by more advanced nations to those in the developing stage. Further, this is to be done in "sincere political Disinterestedness".²⁸

This article gives all the usual information about the encyclical, that it is the longest in the history of the Church; that in it the Pope is not speaking ex cathedra but ex professo or, "as a professor or proclaimer of the Church's views".

Also mentioned in this article are the four parts of Mater et Magistra with the fourth part being tagged as the one that refers to communism. "Pope John devoted the fourth and final section of the encyclical to a consideration of 'reconstruction of social relationships in truth, justice and love'." The article continues, "In a clear reference to communism the Pope points out an 'imperishable religious impulse which constantly expressed itself everywhere, even

26. Philadelphia Inquirer, July 15, 1961, pp. 1 & 3.

27. Appendix A, 157.

28. Ibid, 161-165 & 171-174.

though often trampled down by violence or skillfully smothered'".

The remainder of the article is introduced in these words, "This is what the Pope had to say on some of the points covered" in Mater et Magistra, and consists of quotations on the same points that appeared in the Detroit News article treated earlier.

There was no reaction by this newspaper. Nothing more is contained in the article except the fact that the Pope issued an encyclical with some of its statements paraphrased or quoted. Neither approval or disapproval is voiced or evident.

The coverage is adequate inasmuch as the four points of the encyclical are mentioned and briefly outlined in the body of the article.

Los Angeles Times

The reaction of this paper appeared on July 15, 1961, in an article headed on the front page, "POPE URGES FAIR DEAL FOR WORKERS" and sub-headed, "New Encyclical Calls Plight of Backward Nations a Problem".²⁹

The article says that Pope John in a wide ranging new encyclical on social problems of the modern world, called Friday, July 14, for industry to limit profits and to make sure the working man receives a wage that allows him to live in dignity.³⁰

29. Los Angeles Times, July 15, 1961, pp. 1 & 5.

30. Appendix A, 68 & 69.

After this beginning, the article continues on as several of the other newspapers so far treated in this thesis, have done.³¹ There are several headings, capsulizing thoughts of the encyclical with quotations following. Parts of the encyclical are quoted under the heading "Reference to Communism" wherein it is stated again that the Pope referred to communism, though not mentioning it by name. The article continues in this fashion and concludes, as several others have, listing what the Pope had to say on some of the topics and again these topics are: The State in the Economic Field, Socialization, Underdeveloped Countries, and Private Initiative.

Also, in the same issue of the paper, in the "News Summary of the World" section, the first item was this, "In a new encyclical on social problems of the modern world, Pope John XXIII called on industry to limit profits and make sure the working man receives a wage that allows him to live in dignity".

There was no reaction or comment by this paper. It contained nothing more than a report on the issuance of Mater et Magistra and explaining, in part, what it said.

The coverage was less than adequate. The full title was not mentioned, nor were the four sections of the encyclical. There was no mention in the article of the remarks of the Pope on the population problem. Finally the article appeared a day later than the release of the text of the Encyclical in Rome.

31. The release by the Associated Press is clearly evident in this article, as it also appeared in the Detroit News article, and in that of the Philadelphia Inquirer. There are several whole paragraphs alike, word for word, as also in sequence.

Washington Post

Part of the reaction of this paper to Mater et Magistra appeared on July 15, in an article headed, "HELP POOR, POPE URGES RICH LANDS" and sub-headed "Long Encyclical Gives Church's Stand on Social Problems".³²

The article then begins with a repetition of its heading, saying that Pope John urged wealthy nations to help backward nations ease poverty and thus promote lasting peace; this aid should be sincere and disinterested to avoid imposition of a new colonialism. The article proceeds, as the others, by heading paragraphs with capsule thoughts of the encyclical, elaborating on them, and quoting some. Such headings are: "Longest in History", "Explores Economics", "Equitable Wages". A considerable portion of the article is devoted to the role of the state and socialization.

Besides this article, there are four full columns on page 13, headed "Excerpts From Pope John's Encyclical".³³ There are no major sub-headings, nor is there mention of the population problem.

The remainder of the reaction of this paper to Mater et Magistra came on July 17, 1961 in an editorial entitled, "Toward a Better Society".³⁴

It states that this new encyclical continues in the tradition set by Leo XIII, asserting the determination of the Church to be concerned with the whole man, not with his spiritual well being alone. In this respect, the

32. Washington Post, July 15, 1961, pp. 1 & 6.

33. Ibid., p. 13.

34. Washington Post, July 17, 1961, p. 5.

words of Father Walter J. Ong are quoted to the effect that the Church needs as desperately to be of the world as she needs not to be of it.

The author of the editorial sees an end coming to the denial of the right of the Churches to speak out on such matters as international politics, social organization, laissez faire economics, remuneration and market forces. He sees the encyclical as religious assertion of the right to speak to the world, to the conscience of mankind, on these and the whole gamut of secular problems.

This assertion, he continues, is partially responsible for the acceptance of modern capitalism by just and sensitive men, as a legitimate alternative to Marxist materialism.

Mater et Magistra boldly speaking out on all these matters, takes its place among the admonitions of religion to make capitalism and all that it implies, acceptable to the human conscience.

The nature of the reaction of this paper was somewhat favorable. The feature article appearing on July 15 reported only the issuance of the encyclical; the editorial, however, of July 17 praised the encyclical for its admirable purpose and compares it to "the great encyclical of Leo XIII".

The coverage was, however, less than adequate as it neither mentioned the full title of the encyclical or its four points. True, it had four columns of excerpts but had no sub-headings to point the way. The article on the encyclical itself, also appeared a day later than did the encyclical, with no mention of the population problem. Finally, Mater et Magistra was hailed as the sixth of Pope John's Encyclicals, whereas it is just his fifth.

St. Louis Post Dispatch

Under the heading "POPE CALLS FOR DECENT WAGES, LIMIT ON PROFITS", and sub-headed "Warns in Encyclical Against Colonialism in Form of Aid to Backward Nations", the St. Louis Post Dispatch begins its reaction to Mater et Magistra.

"In a wide-ranging new encyclical on social problems of the modern world", the article begins; "Pope John XXIII called today for industry to limit profits and make sure that the working man receives a wage that allows him to live in dignity." The article continues with a restating in reverse form the thought of the Pope on the heading and sub-heading of the article. Under a separate heading "Reaffirms Stand on Property", the article states that the Pope reaffirmed the Church's traditional stand on the rights of private property, and declared socialization does not turn men into automatons if it keeps its activity within the limits of the moral order.³⁵

The article then lists six "points" the Pope made; the first being his words on too great remuneration being made for doubtful tasks, while honest workers get little; the second is that effort must be made to distribute the fruits of production more equitably; third, private property is an element that cannot be substituted in an ordered and productive social life; fourth, as long as socialization is kept in the moral order it does not, by nature, limit or restrict individuals, but helps promote in them, the expression and development of truly personal characteristics; fifth, social justice is needed among nations; sixth, workers in some nations have to work beyond the limits of justice to increase the output of the national economy. This last

point the article sees as, an apparent reference to communist nations.

Under the next heading, "Call to Christians" the article mentions that Vatican circles considered Mater et Magistra as a call to Christians to defend their Christian heritage. The article continues, now exploring the name of the encyclical and its history, and under a separate heading "Four Major Sections", very briefly summarizes each part. In the last section "References to Communism", the article contains quotations from the encyclical "clearly referring to communism, although not mentioning it by name".

The remaining paragraphs of the article mention that texts of Mater et Magistra were made available in its original Latin; also in Spanish, French, German, and English and that translations in other languages will follow.

The article concludes, mentioning that no other document in the history of the Roman Catholic Church has had such distribution.

Further reaction to the encyclical appeared on July 17 in a short editorial, "Labor Worth Its Hire".³⁶ It begins by briefly pointing out that this is to be the most widely circulated document in the history of the Catholic Church.

The brunt of the editorial, however, is that the wages of the American migratory farm workers, and workers not yet covered by minimum wage laws are examples of unequal distribution of the income of production; that the admonition to take only a "just share" and "ample sufficiency" does not seem to be heeded in this case.

The editor concludes by pointing out that the definitions

36. St. Louis Post Dispatch, July 17, 1961, p.5.

of "just share" and "ample sufficiency" are left to individuals in most cases, but that guide lines are drawn by the Pope with emphasis on the discrepancy in remuneration.

The nature of the reaction of this paper was somewhat favorable, with the majority of the reaction mere reporting. The editorial, however, was favorable at least to the admonition of the encyclical to pay just wages, even here in America.

The coverage was less than adequate. The full title was not given, nor were the four sections mentioned or outlined. The article on Mater et Magistra did, however, appear on July 14, the same day the text was released in Rome.

Christian Science Monitor

The reaction of the Christian Science Monitor appeared on July 14, in an article headed, "POPE CALLS FOR AID TO NEEDY NATIONS".³⁷

In eight short paragraphs the article reported the issuance of Mater et Magistra by Pope John XXIII, briefly outlining some of the points it contained. Foreign aid to underdeveloped nations, the population increase, and food supplies³⁸ were treated in this manner. The short article said Mater et Magistra is likely to become a milestone in the development of Catholic social philosophy.

There was no reaction or comment by this paper; the mere fact that the Pope issued an encyclical was reported.

37. Christian Science Monitor, July 14, 1961, p. 2.

38. Appendix A, 185-199.

The coverage was negligible having no mention of the encyclical's complete title or its four main parts.

CHAPTER III

SECULAR PERIODICAL REACTION TO MATER ET MAGISTRA

METHOD OF CHOICE

The Readers Guide to Periodical Literature was chosen as the criterion of secular periodical selection.³⁹

These are the journals that are indexed as commenting on Mater et Magistra with their average paid total circulation at that time being:

<u>Life</u>	6,931,049
<u>Time</u>	2,653,550
<u>Newsweek</u>	1,529,440
<u>U.S. News & World Report</u>	1,242,510
<u>National Review</u>	34,927

Their total aggregate circulation at that date was over 12 million.⁴⁰

ANALYSIS OF EACH PERIODICAL

Life

The reaction of this periodical to Mater et Magistra appeared on July 21, 1961, in the "Voices" section.⁴¹ The

39. See Appendix B for a listing of the commenting and non commenting periodicals as found in the Readers Guide to Periodical Literature.

40. Consumer Magazine and Farm Publication, Rates and Data, (Skokie, Ill.: Standard Rate and Data Service, Inc., 1961)

41. Life, (Vol. LI, No. 3, July 21, 1961), p. 39.

article began, "The voice that sounded most profoundly through the world last week was that of Pope John XXIII. In the longest and one of the most far-reaching encyclicals in the history of Catholicism, he expressed the mind of the Church on the issues facing a turbulent world. Some major points were: International Aid..., Private Enterprise..., Role of Labor..., Overpopulation..., Economics..., World Understanding..."

Two or three sentences of the encyclical pertinent to each point mentioned, were quoted under each heading. The entire article was contained in one column of a four column page.

There was no reaction; no comment by this periodical other than mere reporting was made.

The coverage was negligible.

Time

Time, devoting its whole Religion Section to Mater et Magistra,⁴² began its article by showing the historical setting of the encyclical. It calls Rerum Novarum "the most important social document of the Roman Catholic Church in recent centuries". The article mentions that it was brought up to date forty years later by Pius XI, and that last week July 14 - to celebrate the 70th anniversary of Rerum Novarum, Pope John XXIII issued his own social encyclical, firmly oriented to the new problems of the mid-20th century. It "ranges farther and wider than either of its two predecessors; it is also more polished".

42. Time, (Vol. LXXVIII, No. 3, July 21, 1961), p. 40.

Under a sub-heading entitled, "A Creation of Free Men", Time discusses the Pope's word on progress and the natural right of private ownership, inclusive of productive goods as being inseparable.⁴³

Time points out that the Pope was aware that the attitude of the modern world is toward what he calls socialization "the fruit and expression of a natural tendency to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals". The words of Pope John are brought out, that socialization does not necessarily turn men into automatons, as it is "a creation of men, being conscious, free and intended by nature to work in a responsible way".

In two sentences, Time deals with the Pope's words on the worker, co-ownership of firms that employ them, and the proposed solutions of ailing agriculture.⁴⁴

Under the heading, "Population Explosion", Time points out the Pope's thoughts on inequality between rich and poor nations; "Those who have more than enough must share it, but in doing so they must not impose a new form of colonialism." Only one sentence of the article is devoted to the population explosion, which states that the Pope does not think that presently or in the near future there is too much difficulty; adding that "even in critical local situations, the use of contraceptives was never justified".

Under the heading, "The Fundamental Error", Time says that the Pope has "skillfully thrust through to communisms most vulnerable spots; its promise of a temporal paradise, its scoffing at mans deeply felt religious needs, its

43. Appendix A, 109.

44. Ibid, 91-96 & 127-143.

persecution of Christian believers". Several paragraphs of the encyclical are then quoted to this effect.

The last heading of the article entitled, "The Moral Order" contains several quotations from the Pope to the effect that individuals see more and more, the need for co-operation but their leaders do not seem to be able to understand each other. The article closes with these words of the Pope; "Mutual trust among men and among states cannot begin or increase, except by recognition of a respect for the moral order."⁴⁵

The nature of the reaction of this periodical was somewhat favorable; the main part of the article is neutral but mention of the Pope's having "skillfully thrust through to communisms most vulnerable spot" impresses the author as being favorable. Witness also, the words of the article to the effect that Mater et Magistra is a "social encyclical firmly oriented to the new problems of the mid-20th century".

The coverage is less than adequate. Mention of the full title, as also of the four main sections, is absent. If Time had not devoted its entire Religion Section to the encyclical, the reaction would have been negligible.

Newsweek

The reaction of this periodical came also in the Religion Section of its July 24, 1961 issue, under the title "Mater et Magistra".⁴⁶

The article begins by mentioning the promise of the

45. Appendix A, 205-208.

46. Newsweek, (Vol. LXVIII, No. 4, July 24, 1961) p. 70.

Pope, a little over two months before it came out, of giving to the world a "new statement of the Roman Catholic Church's views on social and economic affairs". The article continues explaining the meaning of the words Mater et Magistra and the background of the encyclical and says it examines problems, ranging from underdeveloped nations to birth control, and that it is one of the longest encyclicals since St. Peter began writing letters to his flock.

The article lists these points; Foreign Aid, Communism, Socialization, Population, Wages and Work, and finally Agriculture, with comments in a sentence or two on short quotations of the encyclical on each of the points.

Newsweek states that in essence, Pope John went mildly and circumspectly down the path already carved out by Leo XIII and his successors and "dipped his pen in Leo's ornate inkwell" when he put his name to the long encyclical.

The article then points out that the new encyclical "speaks relentlessly against the communists, but that others, even some on the political left, found that they could agree with much that the Pope said".

The article closes with the words of Daniel K. Schulder, President of the Association of Catholic Trade Unionists; "He, [the Pope] has gone beyond the traditional American concepts of collective bargaining, in calling for worker participation in vital decisions."

There was no reaction or comment by this periodical. In spite of the article's flowery statement of Pope John "dipping his pen in Leo XIII's ornate inkwell", it is merely reporting that the Pope issued a wide ranging encyclical.

The coverage is less than adequate. The four points are absent, as also is the complete title of the encyclical.

U.S. News and World Report

The reaction of this periodical came in its "Front Page of the Week" section on page 4 under the heading, "PLEA FROM POPE: AID BACKWARD NATIONS".⁴⁷

This very brief article did no more than report the fact that the encyclical was issued, the longest in the history of the Church, updating Rerum Novarum. In four sentences these highlights are mentioned: Socialization, Private property, The condemnation of Communism, and the world population problem.

There was no reaction or comment by this periodical, other than mere reporting.

The coverage was negligible due to the small amount of space given to the encyclical and its sketchy make-up.

National Review

This periodical is unique among the others treated in this chapter. While they each had a circulation of at least one million, National Review only had about thirty-five thousand subscribers.

However, the relatively small number of readers of this periodical is not its only distinguishing characteristic. Since its inception in 1955, it has become one of the loudest voices of conservatism in this country.

The editor of National Review, William F. Buckley, Jr., who first became famous with his book "God and Man at Yale", written in 1951, has become quite a controversial figure in the battle between Conservatism and Liberalism and it is

⁴⁷U.S. News and World Report, (Vol. LI, No. 4, July 24, 1961), p. 4.

from his pen, that the editorial analyzed below, comes.

Besides editing this magazine, Mr. Buckley has gained notoriety on TV appearances and on debates and speakers rostra, all the while avidly propounding the conservative doctrine.

What makes any reaction by Mr. Buckley to Mater et Magistra even more interesting, is the fact that he is a Catholic. Nonetheless, the magazine he edits will be treated in this thesis as a secular, and not as a Catholic periodical.

Mr. Buckley's brief editorial appeared on July 29, 1961, in which Pope John's encyclical is introduced as being a "large sprawling document" issued in commemoration of Rerum Novarum.⁴⁸ Mr. Buckley is not sure whether Mater et Magistra will be central to the theme of Catholic social doctrine or whether it will meet the fate of Pius IX's Syllabus of Errors. It is, according to Mr. Buckley, a "venture in triviality", as it appears on the world scene today.

Mr. Buckley would have had the Pope issue encyclicals on some of what he considers to be the more "obtrusive" social phenomena of our day; the examples he gives being: the success of communism, the well being of the free economic systems of Japan and West Germany and "dehumanization under technology cum statism". Mr. Buckley grants, that the latter point was alluded to in Mater et Magistra but not with the "rhetorical emphasis" given to other matters.

Mr. Buckley concludes his brief editorial by almost predicting that in the years to come Mater et Magistra will suffer, in comparison with the American Catholic Bishops hierarchy of emphases of November 1960.

48. National Review, (Vol. XI, No. 4, July 29, 1961), p. 38.

The nature of the reaction of this periodical is unfavorable. The author of the editorial says nothing at all favorable about the encyclical, does not mention its name or the name of its author, Pope John XXIII, once in the entire editorial. The impression received by this reader of the National Review editorial is that the editor is lashing out at the Pope for giving his authoritative approval to just about everything of which he [the editor] disapproves and to which his magazine is dedicated.

The coverage is negligible.

CHAPTER IV

CATHOLIC PERIODICAL REACTION TO MATER ET MAGISTRA

METHOD OF CHOICE

Periodicals chosen in this chapter were those mentioned in the Catholic Periodical Index thought to represent a sufficient cross section of Catholic comment to be considered typical.

Accordingly, those chosen, with circulation figures at the time Mater et Magistra was issued, were these:

<u>Catholic Digest</u>	751,178
<u>Sign</u>	314,568
<u>America</u>	64,568
<u>Ave Maria</u>	60,049
<u>Commonweal</u>	20,652 ⁴⁹

All of the above, except the Catholic Digest, had lengthy articles on Mater et Magistra; the total circulation of these being about one and one fourth million.

ANALYSIS OF EACH PERIODICAL

America

This periodical had a two part treatment of the encyclical, an editorial and an article - both appearing in the same issue.

49. Consumer Magazine and Farm Publication, Rates and Data, (Skokie, Illinois: Standard Rate and Data Service, Inc., 1961)

The editorial entitled "PETER SPEAKS AGAIN", begins with these words, "The lengthy document, Mater et Magistra which finally appeared on July 14, manifests calm confidence and an abiding sense of human compassion".⁵⁰

The editor relegates to the scholars the task of exploring the precise meaning of the letter; they will "focus attention on overall impressions derived from a first reading".

He finds that the Pope "discloses a keen sociological awareness in urging the adaptation of social and economic theories to varying circumstances and cultures".

The editor points out that many will respond lively to some of the doctrines of the encyclical; such things as socialization and public economic planning, on a world wide as well as national, scale are pegged as being lively issues.

The editor further points out the words of Father John F. Cronin, S.S., that it is "a leading exponent of Catholic social doctrine" and that by U.S. standards the encyclical's tone is extremely liberal. An example cited, in the words of the Pope is that systems of social insurance and social security "can contribute efficaciously to redistribution of the over all income of the political community."

The editor points out the absence in the encyclical of any reference to the race question. "Many will hope", he continues, "that a subsequent document will treat this burning issue fully".

The editor concludes with the warning of the Pope to men of good will not to argue about the encyclical, "to exhaust themselves in interminable discussion and, under the pretext of seeking the better or the best, omit to do

50. America, (Vol. CV, No. 18), p. 563.

the good that is possible, and thus obligatory".

Father Benjamin L. Masse, S.J., writing in the same issue of America, begins his article "POPE JOHN'S MATER ET MAGISTRA", by stating that the encyclical completes, for this generation, the Catholic Bible for socio-economic affairs... it is an obvious and badly needed response to the cataclysmic changes that have rocked the world since the publication of QUADRAGESIMO ANNO in 1931.⁵¹ These transformations, Father Masse says, "touch the field of science, technology, economics, and the social and political fields."

He gives concrete, to-the-point examples of contemporary problems dealt with by the encyclical, under each heading and concludes his introduction by stating the aims of the Pope in this encyclical: "To confirm and specify points of doctrine already treated by our predecessors, to elucidate further, the mind of the Church with respect to the important problems of our day."

Father Masse then enumerates the four points of the encyclical and decides with obvious reluctance, ("It is not an easy decision to make."), to skip over the first part, the resume of Rerum Novarum, Quadragesimo Anno, and the Radio Message of Pentecost, 1941, to get to what "is distinctive in the new encyclical". Accordingly, he devotes the bulk of his article to the second part of Mater et Magistra, "Explanation and Development of the Teachings of Rerum Novarum".

He leads the reader by the hand on the paths pointed out in the encyclical on such topics as Private Enterprise and the State, Socialization, Remuneration of Work, Justice

51. Ibid., pp. 565-568.

and Productive Structure, and finally, Private Property. Quoting Pope John extensively throughout, Father Masse points out the requirements mentioned by the Pope, of an economic structure that conforms with human dignity.

1. Preservation of the small business enterprise.
2. In medium size and large businesses, the workers should be enabled to participate in the activity of the enterprise.
3. Trade unions should go beyond collective bargaining to achieve their objectives.

Father Masse next discusses the third part of Mater et Magistra, "New Aspects of the Social Question", and points out the Pope's recommendations on the state of the farmer or the depressed sector of agriculture.

1. Governments should see to it that essential public services are suitably developed.
2. An effort should be made to see that industry and agriculture develop harmoniously.
3. The state should adapt its tax system to the peculiar nature of farming, provide credit, protect farm prices and offer farmers the same social security benefits available to others.
4. Farmers should unite in cooperatives and other organizations to promote their welfare.

Father Masse describes the section of the encyclical "Prosperous and Poor Nations", as having attracted much attention in the press. He suggests its reading and rereading, and points out the following points made by the Pope.

1. Aid to developing countries must be continuing, not just emergency.
2. The aid given must be disinterestedly given.

3. The less developed countries should learn from the experience of developed nations.

4. The Pope identifies the Church with the "revolution of rising expectations", of developing nations.

5. The Pope rejects artificial contraception as a solution to overpopulation, and expresses confidence in man's ingenuity to increase the food supply for the world.

6. Finally, cooperation on a world wide scale is stressed and advised by the Pope.

Father Masse then devotes four or five large paragraphs to the last part of Mater et Magistra, "Reconstruction of Social Relationships in Truth, Justice and Love". These paragraphs point out the remarks and suggestions of the Pope and abound in quotations from Mater et Magistra.

Father Masse concludes his article with these words, "Mater et Magistra will hearten all those engaged in the social apostolate; it will attract new recruits. It will clarify doubts and dissipate confusion. Attuned to the times, it is an answer to prayer in a revolutionary age."

Due to the difference of opinions on the encyclical by the editorial and article, the content of each will be examined separately.

It is the author's opinion that the reaction of the editorial is somewhat unfavorable. What praise there is for "the lengthy document" seems to be grudgingly given; the veiled criticism of Father John F. Cronin, is repeated. Also, the editor, for all practical purposes, takes the Pope to task for not referring to the race question, considered by him to be a "burning issue".

The nature of the reaction of the article was favorable. Father Masse seems to see the encyclical in its true light,

as "an obvious and badly needed response" to the changes in the world since 1931. He sees it as "attuned to the times".

The coverage of this article was comprehensive. The four points were not only mentioned but three were thoroughly analyzed; the first point having been reluctantly skipped over, in order to do so.

Ave Maria

The reaction of this periodical also consists of two parts, an editorial and an article. The editorial "Mother and Teacher" which appeared July 29, had this as its sub-heading, "Pope John's Magnificent Encyclical Contains the Red Meat of Catholic Social Doctrine but at the Same Time ~~is~~ is Aware of Today's Problems and Filled with the Creativity and Flexibility of the true Christian Mind".⁵²

What first impressed the editor of Ave Maria about Pope John's encyclical was its "vastness, scope, and complexity." After the usual preliminary explanation of the length and place of Mater et Magistra among the major social encyclicals and after a promise of a "full length authoritative interpretation" to come later, the editor points out that the encyclical has four parts and lists them. The editor predicts that the Pope's words on socialization are "bound to stir up heated discussion in the U.S.". He then concluded his one page editorial with these words, "This is a magnificent document, heavy with the red meat of Catholic

52. Ave Maria, (LXXXXIV, No. 9, July 29, 1961), pp. 16-17.

social doctrine, but at the same time, imaginative and aware of todays problems, filled with the creativity and flexibility of the true Christian social mind... a landmark in the development of Catholic social doctrine."

The second part of the reaction of this periodical was the article entitled, "The Meaning of Mater et Magistra", by Rt. Rev. Monsignor George G. Higgins.⁵³ After the usual preliminary explanatory remarks on the encyclical, Monsignor Higgins begins his article on Mater et Magistra by stating that, "With a few maverick exceptions on the extreme left and extreme right, editors, columnists, labor leaders, employers, government officials and rank and file citizens, all over the non-communist world", have looked on this encyclical as, in the words of the Pope, "a joy for your eyes: healthy and substantial nourishment for your souls".

The author then points out and names the four sections of the encyclical, shows his intention of "singling out for brief discussion, those points which are new or distinctive", in the sense that they further elucidate the mind of the Church on the problems of the day.

Before he does that however, Monsignor Higgins points out the consistently positive and constructive tone of the encyclical and its emphasis that social justice is universal in scope, and is not to be thought of as having application only to the relations of workers and employers.

The author then summarizes the various parts of the encyclical and adds his comment under a separate heading.

Accordingly, after the summary of "Trade Unionism and Labor-Management Relations", Monsignor Higgins comments that

53. Ave Maria, (Vol. LXXXIV, No. 9, August 26, 1961), pp. 5 to 12.

the Pope's treatment of trade unionism is "refreshingly positive and constructive in tone". He says that the Holy Father simply takes it for granted, as a self evident truth, that unions (and employee associations) are indispensable and that the scope of their activities, should if anything, be expanded.

Monsignor Higgins says this part of the encyclical will probably surprise all those Americans, Catholic and Non-Catholic "who feel unions are, at best, a necessary evil and that the time has come for the government to put them in their place".

Monsignor Higgins then reviews the Pope's words on Agriculture, Depressed Areas, International Social Justice and Wages, quoting heavily from the encyclical.

His comment after reviewing the Pope's words on property is very interesting; "The encyclical's clear cut reaffirmation of the right to private property was expected of course, and will elicit little or no criticism, except from the Marxist left." On the other hand, he says there are probably some scholars who will feel that this part of the encyclical leaves largely unanswered, the extremely difficult question as to how the individual and social functions of property can be balanced or reconciled under our system of large corporate enterprise. He says that it is possible that the encyclical was deliberately vague in its treatment of this question so as to leave ample room for scholarly research on a matter which is constantly changing.

In his comment after the summary of the Pope's words on socialization, Monsignor Higgins points out three ways to misinterpret what the Pope is saying; "to confuse socialization with socialism, to equate socialization exclusively

with governmental action, or to equate socialization exclusively with voluntary action by non-governmental organizations or associations, thus ruling out almost every kind of governmental action".

Monsignor Higgins points out that the first two mistakes are more apt to be made by extreme liberals who do not subscribe to the principle of subsidiarity and that the third is more likely to be made by ultra conservatives, "who interpret the principle of subsidiarity so rigidly as to almost exclude the possibility of effective government action".

In the comment of his summary of the Role of Government in Economic Life, Monsignor Higgins points out that "by American standards, the encyclical's treatment of the role of government in economic life is decidedly on the liberal side". He points out, concerning this fact, the poorly concealed chagrin of, at least, a handful of Catholic publications, and the obvious displeasure of at least one ultra-conservative, non sectarian magazine, which happens to be edited by a Catholic layman, the National Review.

The article ends with Monsignor Higgins' admission, that his random comments don't begin to do justice to an encyclical which may well prove to be one of the most important ecclesiastical documents of our generation. The important thing he says "is not to discuss the encyclical theoretically, but to try to discern its practical meaning and to look for opportunities to apply its principles to contemporary problems".

The nature of this two part reaction to Mater et Magistra was favorable; so favorable, in fact, as to be critical of ~~unfavorable comment~~ made against it.

The coverage was comprehensive with both the editorial

and article mentioning the four points of the encyclical with the article itself thoroughly examining each part separately.

Commonweal

The reaction of this periodical came in an article in the "Week by Week" section of its July 28th issue entitled, "THE NEW ENCYCLICAL".⁵⁴

After preliminary remarks about Pope JohnXXIII's vigorous way of doing things, i. e., visiting the sick and telling L'Osservatore Romano to drop its usual formality, and calling the ecumenical council; the article goes on to say that it was this same "vigor and imagination" which showed itself in the case of Mater et Magistra.

"The new encyclical", it continues, "is the longest in history and will be studied and discussed for years to come. Like all social encyclicals, the principles contained in Mater et Magistra are not easily absorbed in one reading; like all social encyclicals, there is frequently more in the new work than at first meets the eye. But with that much qualification, this can be said immediately, the new encyclical will be a historic landmark in Christian efforts to apply immutable principles to the changing conditions of the modern world."

The article goes on to say that Mater et Magis tra, issued in the spirit of Leo XIII, stresses the primacy of the spiritual and rejects materialism, condemns communism and issues a clear call for increased efforts on behalf of social justice. The article mentions that Pope John

⁵⁴. Commonweal, (Vol. LXXIV, No. 17, July 28, 1961), P. 412.

of farmer stock himself, "gave particular attention to the plight of the farmer, as well as to the just desires of workers for a greater voice in their industries and to the problem of underdeveloped areas of the world".

The article then quotes the encyclical briefly on this matter, stressing portions that point out the need of aid to underdeveloped nations, not just emergency aid but stringless aid to develop the economy of backward areas while at the same time, warning against any "new form of colonialism". The elimination of glaring economic and social equality is seen as a sine qua non of lasting world peace.

The article then briefly points out the mentioning in newspaper accounts of the encyclical, that the Pope was not speaking ex cathedra and continues; "In one sense this caution is a healthy sign for there has been in some circles, too much tendency to create a 'catholic party line' on social questions involving a great measure of prudential judgement".

The article then concludes with these words, "No one certainly should take the statement that Mater et Magistra is not ex cathedra to mean that the principles it enunciates can be lightly dismissed or easily evaded".

The nature of the reaction of this article was some-what favorable as it contains much of mere reporting on, as well as solid praise of, Pope John's Encyclical.

The coverage of the article was less than adequate. It did not contain as much explanatory of the encyclical or its major points as it did pointing out other reaction, especially that of newspapers, to Mater et Magistra.

Sign

This periodical presents its reaction to Mater et Magistra in a three part treatment, in an editorial in its "Current Fact and Comment" section and in a feature article.

The editorial entitled "WE ARE OUR BROTHERS KEEPER"⁵⁵ begins, "The recent encyclical of the Holy Father is a magnificent document. It shows a keen appreciation of the needs of our times and a warm sympathy for the poor and underprivileged."

Father Gorman, in this editorial, takes satisfaction that "not a word or sentence of the encyclical contradicts in any way the social principles we have steadfastly advocated in this magazine, in the face of a certain amount of opposition". He takes an opportunity in this editorial to call attention briefly to a few salient points, emphasized by Pope John; the fundamental doctrine of brotherly love, the right of private property and the social obligations attached to it. The editorial continues, "This doctrine, the obligation to share what one has, is not new but it is radical, even revolutionary; it is diametrically opposed to laissez faire capitalism which divinizes the right of private property and rejects its social obligations."⁵⁶

The remainder of the editorial is spent in pointing out the application of the obligation of "helping our brothers everywhere, but especially our neighbors in Latin America".

55. Sign, (Vol. XXXXI, No. 2, September 1961), p. 6.

56. Appendix A, 119-121.

The treatment in the "Current Fact and Comment" section of this periodical headed by "POPE JOHN XXIII AND FREE LABOR UNIONS"⁵⁷ looks mainly to what the Pope said about labor unions.

It begins, "As American workers count their blessings this Labor Day, they can rejoice whole heartedly in the encyclical, Mater et Magistra". The article points out that the encyclical puts its stamp of approval on labor as it is today, and even opens wide, new paths for labor activity, trusting fully, the integrity and vision of the men who represent the workers. Some of these paths are urging participation in ownership, management, or profits. "It is not right to ask human beings to blindly carry out orders given, with no effort to consult or explain."⁵⁸

The editorial sees Mater et Magistra as advising unions to supplement economic action with political action. A great trust is seen to be had in unions by the Pope, even though he is not unaware of some of the abuses in unions. The encyclical knows "that men will often respond better to trust than to negative criticism".

The editorail concludes: "The Pope has stated well, the rights and claims of workers; let them be equally faithful in living up to their debts."

The feature articale by Father John F. Cronin, S.S., headed, "POPE JOHN'S GIFT TO MANKIND", is sub-headed by "His New Encyclical Clearly Teaches the Concern of Christ and His Church for Earthly Needs, as Well as the Eternal Salvation of All Men".⁵⁹

57. Sign, (Vol. XXXXI, No. 2, September 1961), p. 6.

58. Appendix A, 91-96.

59. Sign, Op. Cit., pp. 11,12,13,67.

After the preliminary introductory remarks about the origin and historical context of the encyclical, Rev. Cronin states in the beginning of his article that it is difficult to appraise the new encyclical in a brief article, because of its "richness in content and the complexity of its treatment of grave social problems bothering the world today".

He then points out some of the highlights, the first of which is, that "it is a liberal encyclical". He says that "In the classic struggle between the liberal and conservative view points on social and economic matters, the Church has taken a decisive stand in favor of the liberal position. Details may be argued and qualifications noted, but the total impact of the encyclical is positive, liberal and constructive."

The author then points out, under the heading of "A Changing World", that even though most readers will concentrate on treatment of new issues in the encyclical, but that "there is significance in the summaries and restatements of the teaching of Leo XIII, Pius XI, and Pius XII".

Rev. Cronin then mentions that the Pope's pastoral concern "leads him to state objectives demanded by justice, charity, and world peace" but that the choice of methods and means are a matter of political prudence "so long as the rights of man, and the family are safeguarded".

Specific issues are then mentioned as treated by the Pope, under the main headings: World Problems, Developing Nations - World Community, Socialization, and Labor and Agriculture. These groupings consist mainly of quotations from Mater et Magistra.

The author concludes his article with these words, "So extensive is the scope of this encyclical that any commentary in article form, is bound to be highly selective".

He concludes by pointing out that there are inaccuracies and obscurities in the English text released by Rome and concludes, "The English world deserves a translation that does full justice to a historic encyclical, majestic in its scope, and pregnant with hope and encouragement to the world."

The nature of the tripartite treatment of Mater et Magistra by this periodical is favorable. Each has a different approach to the encyclical, each favorably demonstrating a different view on the many faceted document.

The coverage of this periodical is, however, less than adequate. Nowhere are the four parts mentioned or commented on; instead reasons are adduced to show this is impossible in articular form.

CHAPTER V

PROTESTANT PERIODICAL REACTION TO MATER ET MAGISTRA

METHOD OF CHOICE

The criterion of the selection of Protestant periodicals to be examined was the opinion of several Protestant notables in the Chicago area. These were:

1. Dean Brower of the Divinity School of the University of Chicago.
2. Coert Rylarsdam, Professor of the Old Testament at the University of Chicago.
3. Martin Marty, Associate Editor of the Christian Century.
4. Dr. Tyler Thompson of the Garrett Biblical Institute.
5. Robert T. Whitcomb, Director of Administration, Presbyterian Institute of Industrial Relations.

Each of these men were contacted and their opinions were sought on what were the five Protestant periodicals, most likely to have carried some article or editorial on Mater et Magistra. Each was asked to list these five in order of likelihood, number 1 being their first choice with the respective rating of one point being assigned to this choice and so on. Consequently the periodical with the least number of total points was considered by this author to be their collective first choice and so on.

The periodical with the least number of points was The Christian Century, their first choice. Their second choice resulted in the Christian Herald being tied with Christianity Today. Their third choice was Christianity and Crisis.

All except the Christian Herald reacted to Mater et Magistra by either an editorial or an article.

The circulation of the resulting three at the time Mater et Magistra was issued was as follows:

<u>Christianity Today</u>	140,657
<u>Christian Century</u>	35,000
<u>Christianity and Crisis</u>	8,600

Their total circulation at that time was about 184,257.⁶⁰

ANALYSIS OF EACH PERIODICAL

Christian Century

The Christian Century had a four part reaction, the first being a short item entitled "POPE ISSUES ENCYCLICAL."⁶¹ After preliminary remarks explaining very briefly, the name and content of the encyclical, the editor continues, "It is a document of considerable historical importance to all Roman Catholics and is of great interest to Non-Roman Christians."

"Since a brief and hasty analysis and criticism of a 26,000 word document would be presumptuous and irresponsible, the Christian Century has requested Paul Ramsey, Chairman of Department of Christian Ethics at Princeton, to analyze the Papal Encyclical for our readers. This analysis will be published as soon as possible."

60. N.W. Ayer and Son's, Directory of Newspapers and Periodicals, 1961, (Philadelphia: N.W. Ayers and Son's, Inc., 1961).

61. Christian Century, (Vol. LXXVIII, No. 30, July 26, 1961), p. 892.

The second part of the reaction of this periodical came in another short editorial entitled, "The World Still Waits".⁶²

This editorial states that the year 1961 produced three major documents in the social, economic and political fields. These were: Goals for Americans, Mater et Magistra and the Program of the Communist Party of the Soviet Union. Mater et Magistra is said to "soon be summarized and critically appraised" for Christian Century readers by theologians, Paul Ramsey and Reinold Niebuhr.

The editors see these three documents as each seeking in its own way to woo the minds, souls, and lives of the people of the world.

They continue, "Each so studied, will reveal its patent strength, its obvious weaknesses and glaring omissions."

The article states that Mater et Magistra, "has a primary defect which is obvious. It was hoped by many Roman Catholics that the Church, through this encyclical, would show a more flexible approach to the subject of birth control, but the encyclical still applies an archaic, demonstrably ineffective, and harmful remedy to the ordeals and perils which an accelerated population explosion inflicts on the human race."

These three, alone or together, the article continues, do not speak convincingly to the needs and possibilities of the whole man or to the predicament of mankind. The World Council of Churches third assembly, "expects to be free of politics, ecclesiasticism, and should be able to speak some of the words for which the world still waits".

⁶². Christian Century, (Vol. LXXVIII, No. 33 August 16, 1961), p. 972.

The third part of the reaction of this periodical was a two part article by Paul Ramsey. The first half of the article "THE NEW PAPAL ENCYCLICAL - I", was sub-headed by "Mater et Magistra is an Important Step Forward in the Modern Development of Roman Catholic Social Teachings".⁶³

Ramsey begins his article with the usual preliminary remarks about the size and name of the encyclical and then says, "The encyclical has as its controlling idea, 'the universal common good'. This notion is, of course, not a novel one in Roman Catholic social philosophy, but it is new and a new importance is now given it at the level and with the authority of an encyclical."

Under the heading, "Private Property De-emphasized", Ramsey, after having noted that part II of the encyclical is more development than explanation of the teachings found in Rerum Novarum, and that the ideas of personal initiative and state intervention in economic affairs are subordinate to the defense of the right to private property found in Rerum Novarum, continues;

While displacement of the pre-eminence of property is accomplished by elevating into greater prominence, certain principles drawn especially from the 1931 encyclical, the true progenitor of the new encyclical is Pius XII's 1941 Pentecost message. The message affirmed in the present Pope's summary of it, that 'the right of every man to use material goods for his own sustenance is prior to every other right of economic import, and so, is prior to the right of property'. Thus did Pius XII make primary that common use which Pius XI had seen as an imbedded social function in property itself, a function coequal with its private function.

It is in connection with Pius XII's affirmation of common use, that John XXIII takes up the further description of Catholic Social Teachings.

⁶³. Christian Century, (Vol. LXXVIII, No. 36, Sept. 6, 1961), pp. 1047-1050.

Under the heading, "Social Justice and Social Charity", Ramsey says John XXIII draws his concepts of social justice and charity from Quadragesimo Anno, and that these concepts, along with that of the universal common good, play a decisive role in the new social encyclical. He sees the Pope as saying that "as social justice is the soul of the common good and of a proper economic order, so social charity is the soul of economic justice".

On the basis of Pope Leo's words it would seem that when in the evaluation of encyclical teaching, social justice came to be viewed as a positive goal in relation to the social order, with accompanying approval of state intervention, charity ceased to be viewed as social activity aiding in the achievement of social justice.

Ramsey points out that Pope John XXIII amplifies Quadragesimo Anno's suggestion, that "the wage contract of partnership". He notes that Pope John applies this contract of partnership more to the direction than to ownership of enterprises.

Under the heading "Subsidiarity", Ramsey leads into a discussion of the principle of subsidiarity as used in Mater et Magistra. He states that John XXIII took his stand on this principle not from Leo XIII's Rerum Novarum which stated "the law must not undertake, nor proceed farther than is required for the remedy of the evil or the removal of the mischief", but from Pius XI's encyclical, in which (in the words of Ramsey) "this warning or limit becomes a principle protecting personal initiative and the initiative of associations of persons in their subsidiarity to state initiative".

Ramsey goes on to say, clearly it is now the principle of subsidiarity and not primarily that of private property that is appealed to for the "preservation of lebensraum for personal initiative and for group initiative below the state level".

Ramsey points out that due to the prominence given this principle, the new encyclical can accept degrees of socialization (meaning the progressive multiplication of relations in society) that doubtless would have been condemned by Leo XIII, as invasions of private property and emphatically unjust threats to the independence of the individual.

In the next few paragraphs headed "An Innate Exigency" Ramsey says that John XXIII with his remarks about participation of the workers as partners in the enterprises as being an "innate exigency" in human nature, has brought Catholic social thought all the way to an endorsement of the participation of working men in the policy decisions that affect the universal common good.

In the concluding section headed "Cum Grano Salis" Ramsey says, "In view of the new encyclical urging the state to nurture initiative and partnership in a now incurably political and fully socialized economy, we must accept with a grain of salt, some of its remarks reaffirming the natural right of private ownership".

Whereupon Ramsey begins his conclusion that in Mater et Magistra, Catholic social teachings have been given a far more dynamic and realistic structuring than in the past, evidenced especially in the new encyclical giving primacy, not to principles concerning an innate natural right of ownership, but to principles concerning the universal

common good.

"Indeed 'social charity' becomes the soul of 'social justice' only as man is elevated by grace; only thus can it be necessary, always and everywhere, to affirm that the common good should flow back and include all persons and only thus can the national common good find sufficient reason for extension into the universal common good or the solidarity of all mankind."

"THE NEW ENCYCLICAL - II",⁶⁴ the second half of Paul Ramsey's article on Mater et Magistra, is sub-headed by "It May Be That God Can Bring Good Things to Pass, Out of an Intrinsically Deplorable Obeisance to Ecclesiastical Positivism".

Ramsey leads off this part by reiterating what he pointed out in the first article, i.e., that an understanding of the universal common good is the cardinal principle underlying the new papal encyclical. He points out that what the Pope says can be profitably read, not only by those Protestants whose minds have been formed in the main by notions of a national good or even by the idea that societal good results only from the free play of economic forces and individual initiative but can be profitably studied also by those Protestants who have long been accustomed to think in terms of and have striven to affect this country's policies in terms of the common good at the world level.

In a section of the article entitled "New Aspects of the Social Question", Ramsey, after having taken Pope John to task for not referring to the problem of race relations

64. Christian Century, (Vol. LXXVIII, No. 37, September 13, 1961), pp. 1062-1065.

in his encyclical says that it is regrettable that he did not comment on the present condition of the industrial working class.

Ramsey then proceeds to point out, that in the matter of foreign aid, the Pope even comes close to saying that it is a sin against justice and against humanity, in the face of world needs, to fail to produce goods where this can be done, in excess of the needs of a nation's own stable economy.⁶⁵

In the next section of the article "East-West Conflict" Ramsey points out the warning of the Pope on disinterested foreign aid, to avoid a "new form of colonialism" worse than that from which many peoples have recently escaped.

Ramsey says that pleas to nations to act according to justice, do not induce understanding among them, but instead sharpen the contrasts and keep disputes inflamed, and this refutes the Catholic confidence that reason and natural justice are sufficient for civic righteousness and the determination of the universal good.

In the next section, "The Population Explosion", Ramsey says that, concerning the mounting population problem, the encyclical takes refuge in a world that is not yet, and in what he calls "questionable theological premises", to diminish the magnitude of the problem.

Ramsey grants that the encyclical realistically acknowledges the fact that in many countries, the birth rate combined with death control will far out run economic development for many years to come, but points out the Roman Church again proscribes any recourse to the control of

65. Appendix A, 189.

contraception by unnatural means.⁶⁶

Ramsey says that Pope John, with his reference to Genesis, "can find two Commandments only: Increase and multiply, and Fill the Earth and Subdue it", but that there is a promise in Genesis that "two shall become one flesh". He continues that in "completely ignoring the dimension of one flesh unity, Mater et Magistra falls far below the level of recent Catholic moral theology and below the section on "Mutual Love" in Pius XI's encyclical on Christian Marriage (Casti Conubii, December 31, 1930)".

In the next and last section of this article "Authority and Action", Ramsey deals with the credence to be given the encyclical, quoting directly from the Pope; "When the Hierarchy has made a decision on the point at issue, Catholics are bound to obey their directives, because the Church has the right and obligation, not merely to guard ethical and religious principles, but to intervene authoritatively in the temporal sphere when it is a matter of judging the application of these principles to concrete cases". Ramsey states that social encyclical teachings, even though they are reformable, diminishes not by a hair's breadth, their authority for Roman Catholic conscience.

Ramsey, in concluding, states that "Mater et Magistra takes long strides in defining Roman Catholic social doctrine...No more need be said in gratitude for the fact that new strength and wisdom may now be infused into the policies of the nations of the world for the stormy years ahead by the bold lead given them by John XXIII".

Ramsey concludes this article with the statement, "Thus while no man should adopt wrong means to some good end, it

66. Ibid., 190-191.

may be that God himself can bring many good things to pass, out of an intrinsically deplorable obeisance to ecclesiastical positivism; and the lordship of Christ alone over the consciences of men may even be exerted there, where it is most clearly denied."

The fourth part of the Christian Century reaction to Mater et Magistra, came in an article by Reinold Niebuhr. The article, having no title, began with this sub-heading, "The Eternal Church and the Modern World - an impressive survival from medievalism, the Roman Church has managed to apply its ancient wisdom to the comfort of a harassed generation in a nuclear age. Occasionally, however, the wisdom doesn't quite fit".⁶⁷

Niebuhr leads off this article on Mater et Magistra with these words, "The pretensions of a historical institution to be a transhistorical fount of wisdom, reiterated in this, as in all Roman Catholic documents, may so arouse the resentments of a history minded culture that Non-Catholics will be oblivious of the virtues of Catholic social doctrine, particularly its relevance to the moral and social problems of an industrial-collectivist culture."

Niebuhr then contends in a section entitled, "Disintegration of the Synthesis" that the social teachings of the Church, as now and perennially expressed, reveal why the Church is not entirely foolish in regarding all these forces of disintegration of the medieval synthesis, i.e., Reformation and Renaissance in the realm of faith and culture; by the rise of nations in the political realm and by a

67. Christian Century, (Vol. LXXVIII, No. 38, September 20, 1961), pp. 1105-1108.

commercial civilization... in the realm of economics - the rising middle class of merchants and craftsmen, as tools of rebellion against God's law.

Niebuhr states that "from the standpoint of the Mater et Magistra encyclical, what could be clearer than that the path from the Thomistic theory of a just price, based on labor value, to the theory of Adam Smith guaranteeing social justice by the automatic balances of a free market, descends steeply from the heights of justice to the morass of private greed?"

Niebuhr then takes this clerical document to task for not recognizing its indebtedness to the moral achievements of modern civilization. He states that at times, the Church relates itself to the whole complex of modern liberal and international political theory, as if that theory had always been its own possession.

In the section headed, "Ancient Wisdom, New Situations" Niebuhr states, some of the wisdom in the encyclical "comes partly from refuting errors of an extravagant liberal individualism and partly from profiting by the creative confusion of the divergent forces which broke the mold of medieval monarchism and feudalism, all of which is naturally not acknowledged in the document".

He further states that some passages of Mater et Magistra are similar to some found in Gunnar Myrdal's, Beyond the Welfare State or his Rich Lands, Poor Lands.

In the section "Balanced Concern", Niebuhr states that we must not, of course, forget our immediate business, which is to appreciate and not to criticize, Catholic social doctrine.

He lauds the combination of concern for the individual and the recognition of the social substance of human ex-

istence. He further mentions that much of the wisdom of Catholic social doctrine derives from its fortunate leap over all the "aberrant" developments from classical economy.

Catholic theory, Niebuhr states, is superior to all forms of individualism, which betray no awareness of communal reality.

Niebuhr then states in the section of the article "Embarrassed by Historical Novelty", that Catholic conceptions of justice have the defect of being derived from a classical metaphysics. He says this derivation is workable when dealing with the right of workers to organize and bargain collectively, but when faced with a genuine historical novelty, such as the nuclear dilemma, natural law norms are not so impressive.

He chides Catholic teachers and the past two Popes for their stand, without pressing the point, that the principle, "means must be proportionate to the end" does not settle the "nuclear dilemma... of being prepared for horrendous war, or else capitulating to a ruthless foe; they Pius XII or John XXIII are as puzzled by the dilemma as the rest of us".

In the last section of the article, "Inevitable Pre-tension", Niebuhr states "oblique appreciation of Catholic social theory vanishes when the new encyclical betrays the Achilles heel of human frailty and displays dated, rather than eternal wisdom". The reference is to the stand of the encyclical on birth control.

Niebuhr continues, "On that issue, the sophisticated adjustment of a social theory, conceived in an era of organic collectivism, to the realities of a technical collectivism, gives way to a stubborn reiteratin of an old

proposition of natural law, conceived in the day before the problem of population explosion." He further states, inflexible norms are obviously inadequate to guide the conscience in new situations.

Niebuhr concludes that the Roman Church is really a very impressive survival from medievalism, which has managed to apply its ancient wisdom to the comfort of a harassed generation in a nuclear and technical age, but that occasionally the wisdom does not fit. Always it is presented with a note of pretension, this being inevitable, when a human and historical institution claims eternal transhistorical and divine validity.

The nature of the Christian Century reaction to Mater et Magistra was somewhat favorable as well as somewhat unfavorable.

The coverage of this periodical was less than adequate, with neither Ramsey or Niebuhr, the major contributors, offering a point by point description of the encyclical or mentioning its full title.

Christianity and Crisis

The reaction of this periodical came in an article again by Reinold Niebuhr, simply entitled "Mater et Magistra".

This brief article is similar to the Christian Century article by the same author. Niebuhr grants that the new encyclical is a welcome extension of Catholic social doctrine to the problems of our era, specifically those concomitant to automation and nuclear energy.⁶⁸

The reaction of Non-Catholics, he says, has been one

68. Christianity and Crisis, (Vol. XX, No. 16, August 7, 1961).

of surprise that a Church, thought by so many to be reactionary, would come out for such liberal policies as social insurance, the philosophy of the welfare state and aid to underdeveloped countries.

This surprise, Niebuhr says, comes from a misconception of history, a failure to see that one of Catholicism's virtues was always, a realistic vision of human existence not veering to the extreme individualism of some other faiths, always holding that political authorities should, in the interest of justice, dominate the economic sphere.

After a brief criticism of the Catholic Church as being expected not to realize its indebtedness to the modern forces that helped make the doctrine of human solidarity relevant to the problems of our day, Niebuhr goes on to deal with the Pope's words on birth control.

He says the adaptability of the Church to this problem is lacking, and objects to the Pope's interpretation of the two passages in Genesis, "Be Fruitful and Multiply" and "Fill the Earth and Subdue It". Niebuhr contends that balancing these passages is impossible today when it is possible to save ninety per cent of the children who previously died in infancy.

He concludes with these words; "The Roman Catholic Church's wisdom is more impressive than its critics realize, but it is also more dated than it itself realizes".

The nature of the reaction of this periodical was somewhat favorable and somewhat unfavorable. There is no mere reporting in this periodical to make it a neutral reaction.

The coverage of this periodical is less than adequate, almost negligible.

Christianity Today

The reaction of this periodical consisted of one half of one column in the "News Section" entitled, "PAPAL ENCYCLICAL".⁶⁹

There was no reaction or comment by this periodical other than the mere reporting that Pope John issued an encyclical, "likely to become the most widely publicized Roman Catholic document in history".

The coverage was negligible as is clearly evident by the absence of any mention of the complete name of the encyclical or its four parts.

CHAPTER VI

JEWISH PERIODICAL REACTION TO MATER ET MAGISTRA

METHOD OF CHOICE

The method of choice of periodicals to be treated was the same as that of Protestant periodicals.⁷⁰ Leading members of the Jewish faith consulted were:

1. Abbot Rosen of the Anti-Defamation League.
2. Rabbi Sidney Jacobs of the Niles Township Jewish Congregation.
3. Rabbi David Polish, of the Beth Emet Synagogue, Evanston, Illinois.

Periodicals selected and in this order were:

Commentary

Congress Weekly

Sentinel

Judaism

The author intended to treat Jewish periodical reaction to Mater et Magistra to the same analysis as were the Catholic and Protestant periodicals, however, none of the above periodicals contained an article or editorial on Mater et Magistra from July 15 to December 31, 1961

The author spent a day at the Library of the College of Jewish Studies, and several evenings at other libraries looking through these periodicals and others mentioned in the selection, but to no avail.

In a discussion with Dr. Judah Rosenthal, head

70. See page 50 of this thesis

librarian at the above mentioned library, as to why there was no mention in these periodicals of Mater et Magistra, the author was told that unless there had been in the encyclical, something of specific concern to Jews, nothing would have appeared in them; otherwise the subscribers would be content to get their information elsewhere.

CHAPTER VII

SUMMARY OF REACTION AND COVERAGE

This chapter consists of tables designed to summarize and compare the treatment given Mater et Magistra by the newspapers and periodicals analyzed in this thesis.

The tables contained, illustrate the nature of the reaction by the various media to Mater et Magistra, as well as the coverage afforded this encyclical of Pope John XXIII.

The tables included were elaborated for ease of comparison and comprehension.

TABLE 1

NEWSPAPER TREATMENT OF MATER ET MAGISTRA

NEWSPAPER	NATURE OF REACTION					COVERAGE				
	FAVORABLE	SOMEWHAT FAVORABLE	NO REACTION	SOMEWHAT UNFAVORABLE	UNFAVORABLE	COMPREHENSIVE	MORE THAN ADEQUATE	ADEQUATE	LESS THAN ADEQUATE	NEGLECTIBLE
New York News	X						X			
Chicago Tribune		X						X		
New York Times		X				X				
Detroit News	X					X				
Philadelphia Inquirer		X					X			
Los Angeles Times		X						X		
Washington Post	X							X		
St. Louis Post Dispatch	X							X		
Christian Science Monitor		X								X

TABLE 2

SECULAR PERIODICAL TREATMENT OF MATER ET MAGISTRA

PERIODICAL	NATURE OF REACTION						COVERAGE				
		FAVORABLE	SOMEWHAT FAVORABLE	NO REACTION	SOMEWHAT UNFAVORABLE	UNFAVORABLE	COMPREHENSIVE	MORE THAN ADEQUATE	ADEQUATE	LESS THAN ADEQUATE	NEGLECTIBLE
Life			X							X	
Time		X							X		
Newsweek			X						X		
National Review					X					X	
U.S. News and World Report			X							X	

CHAPTER VIII

CONCLUSIONS

It is the opinion of the author that the total American reaction to Mater et Magistra was simply not adequate, not thoughtful and not worthy comment of this document of Pope John XXIII.

The reaction by the newspapers, apathetic as such in the treatment of the encyclical, is shown to be even more so when contrasted with their more forcible, more extensive reaction to the ordinary ephemeral events of our crisis ridden era.

This penetrating and informed, warm and loving digest of advice and direction to this truly troubled world is very often summarily treated as just another news item.

The varied headlining of this Encyclical in the newspapers often seem to point out the stand of these papers, on not the worlds, but their own community problems, thus they attribute importance to points of the Encyclical construed by them to aid their position on these problems, and by the same contrivance to sell more papers.

Witness, for example, this headline of the Detroit News, "POPE URGES LIMIT ON INDUSTRY PROFIT"⁷¹ of this similar headline in the St. Louis Post Dispatch, "POPE CALLS FOR DECENT WAGES; LIMIT ON PROFITS".⁷²

Even the apparent bright spot in the treatment of

71. Detroit News, (July 14, 1961).

72. St. Louis Post Dispatch, (July 14, 1961).

the Encyclical by the newspapers, the printing of the complete text by the New York Times, is dimmed by the fact that it is a normal practice of this paper to print complete texts of news conferences, messages to Khrushchev and other such lengthy items.

After reading through these many pages of reaction, the author is most impressed by the Detroit News article by Harold Schachern.

This article appeared to be so well worked out, that it almost had to have been prepared before Mater et Magistra was released in Rome. Perhaps the fact that Mr. Schachern is the Religion News Writer of this paper is to account for this; if so, the author believes other papers should find place on their staff for a full time writer on such news-worthy religious happenings.

The reaction and coverage given Mater et Magistra by secular periodicals, could have been predicted. Their aggregate reaction seems to come up to the oft-heard allegation that if one reads and claims to grasp what they contain, he really does not understand the issues at all.

The reaction of Life, Time, Newsweek, and U.S. News and World Report was meager and vapid enough; the reaction by William Buckley in National Review compounded vapidty with brash stupidity.

Mr. Buckley, dubiously distinguished by having coined the phrase "Mater si, Magistra non" (Mother yes, Teacher no!) did not once mention the name of the encyclical or of its author, in his editorial. He finds only scant mention of communism in Mater et Magistra, whereas most of the other articles examined in this thesis begin at least one paragraph of their reaction with an introduction similar to

this, "In a clear reference to communism, though he did not mention it by name, the Pope..."

The impression received by this reader of the editorial is that its' author is lashing out at the Pope for giving his authoritative approval to just about everything of which he disapproves and to which his magazine is dedicated.

Reaction by Catholic periodicals did not come up to this reader's expectations; possibly due to an attitude of smugness or from such an attitude of "look what our Pope said, isn't it great!"

Such an attitude is not conducive to penetrating thought and analysis, but rather to getting on the band wagon and joining in the ballyhoo.

Protestant periodical reaction in articles and editorials evidenced more thoughtful preparation than did Catholic periodicals. The author believes this is due, in part, to the nature of the institution of Protestantism itself, which seems to want to avoid the stigma of being called bigoted to such documents as Mater et Magistra and consequently will spend time to carefully analyze such statements of the Catholic Church.

Much is said about the encyclical, more laudatory than the comment of some Catholic periodicals. With this qualification, however, the author believes most of the reaction was hardly more than a repetition of some of the stock objections to the Roman Catholic Church propounded in Christian Centruy by two evidently notable Protestants, Paul Ramsey and Reinold Niebuhr, with Mater et Magistra serving as the springboard.

The reaction of these two represent, an attempt to point out the "patent deficiency" of some of the points

made by Pope John, and was accordingly, selective in its treatment of the encyclical.

Concerning Jewish periodicals, the author would like to point out the significance of the fact that several prominent leaders of the Jewish faith thought, (unanimous in the case of Commentary) that there would be something by the Jewish Press on Mater et Magistra.

However, the fact that nothing appeared could be attributed to one of two reasons; these men were either completely unfamiliar with Mater et Magistra or completely unfamiliar with their own religious press.

Of significance, the author believes, is the fact that, though the Jewish periodical Commentary did not contain anything on the Pope's plea to aid underdeveloped countries as put forth in Mater et Magistra, it did contain an article, the gist of which, was a "humanistic guide to foreign aid" featuring the words of Eugene R. Black, President of the International Bank.

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Time, LXXVIII, No. 3 (July 21, 1961), p. 40.

Washington Post, (July 15 & 17, 1961).

"The World Still Waits", Christian Century, LXXVIII, No. 33 (August 16, 1961), p. 972.

APPENDIX A

APPENDIX B

The following is a list of secular periodicals, indexed in the Readers Guide to Periodical Literature from March 1961 to February 1962.

The Atlantic	Life
Changing Times	Look
Coronet	McCalls
Current History	Monthly Labor Review
Ebony	National Review
The Nation	The New Republic
Esquire	The New Yorker
Focus	Publishers Weekly
Foreign Affairs	Readers Digest
Fortune	Redbook
Harpers	The Reporter
Harvard Business Review	Newsweek
Holiday	Saturday Evening Post
Saturday Review	Time
Horizon	UNESCO Courier
International Conciliation	U.S. News & World Report
United Nations Review	The Yale Review
The Annals of the American Academy of Political Science	

Two categories of periodicals were left out of this history:

1. Religious periodicals
2. Technical-professional periodicals such as

Electronics World	Yachting
High Fidelity	U. S. Camera

The latter could not be expected to comment on a Papal Encyclical.

The following periodicals -

Life

National Review

Newsweek

U. S. News and World Report

Time

were the only ones indexed as commenting on Mater et Magistra and were chosen for this reason, to be analyzed in Chapter III as the leading secular periodicals.

APPROVAL SHEET


The thesis submitted by Max D. Hochanadel has been read and approved by three members of the faculty of the Institute of Social and Industrial Relations.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Social and Industrial Relations.

April 9, 1963

Date



Signature of Advisor